



THE

# American McAll Record.

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## SPECIAL NOTICES.

All communications relating to the support of Stations, or any other special work in France, or to the formation of Auxiliaries to the American McAll Association, should be addressed to the President, Mrs. Mariné J. Chase, 1622 Locust Street, Philadelphia, Penn.

All remittances should be payable to Miss Frances Lea, Treasurer, 1622 Locust Street, Philadelphia, Penn.

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(Entered at Philadelphia, Pa., for transmission through the mails as second-class matter. Price of single copy by mail, 5 cents.)

Until further notice the address of the Representative Secretary will be Rev. J. C. Braeg, 195 West Brookline Street, Boston, Mass.

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The Fourth Annual Meeting of the Association, will be held in the Mount Vernon M. E. Church, Baltimore, April 27th and 28th. Delegates will please send in their names early to the chairman of the local committee, Mrs. Richard D. Fisher, 1301 Park Avenue, Baltimore, Md.

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A new Auxiliary has been organized in Haverhill, Mass. The work here was greatly facilitated by the interest in religious France which had been awakened by the regretted Dr. Seelye. Some will remember that he was for years pastor of the American Chapel in Paris. The life and influence of Miss Beach is still deeply felt in Haverhill, and the fact that some of her classmates in Bradford Academy are resident here, has intensified the interest in the McAll Mission.

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On February 7th, the evangelical pastors of Portland, Me., passed a resolution recommending the formation of a McAll Auxiliary. The previous month Dr. and Mrs. Fenn had filled the hearts and minds of the Christians of Portland with knowledge of the McAll Mission, and this interest has crystalized into a most promising Auxiliary.

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The circle formed two years ago in the Congregational church of Winchester, Mass., has been enlarged into an Auxiliary, embracing the co-operation of all the churches.

The number of Auxiliaries has been further increased by the formation of a small, but enthusiastic Auxiliary at Oxford, Pa., and also one at Westfield, Mass. Our Auxiliaries now number fifty-four, twenty having been formed since the Annual Meeting, in April last. To each of these new comers we extend a most cordial greeting.

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A specimen copy has been received of the new book just published in England, containing Records of the McAll Mission, and entitled "A Cry from the Land of Voltaire and Calvin." It is written by various members of the Mission staff, and is intended as a sequel to "The White Fields of France," by the Rev. Horatius Bonar, D.D., which was published in England several years ago, and republished by Robert Carter of New York, and subsequently in the Seaside Library. The new book will doubtless soon be placed on sale in this country. We give an extract from it in this issue.

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At this season of the year, when so many of the friends of the McAll Mission are looking forward to visiting Paris during the summer, it may not be amiss to call their attention to the names and addresses of some of the more interesting Stations:—

Salle New York	10 Boulevard de Sébastopol.
Salle Philadelphie,	23 Rue Royale.
Salle Boston (Montmartre 1),	56 Boulevard Barbès.
Salle Baltimore,	8 Boulevard Bonne Nouvelle.
Salle Cleveland (Batignolles),	3 Rue des Dames.
Salle Washington,	68 Rue Monge.
Salle Yulee de Florida (Gare d'Ivry),	12 Rue National.

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Salle Beach,	52 Avenue de Wagram.
Salle Brooklyn (Belleville- Menilmontant),	39 Rue de Menilmontant.
Salle Brooklyn (La Villette, No. 1),	90 Rue d'Allemagne.
Salle Newark (Popincourt, No. 1),	123 Boulevard Voltaire.
Salle Worcester (Vaugirard),	373 Rue de Vaugirard.
Grenelle (American Episcopal Church, Paris),	59 Rue Letellier.
Salle New Haven (Versailles),	81 Rue de la Paroisse.

Those who wish to visit these or any other Mission Stations can ascertain the location and hour of meeting from the printed notices now placed in the offices of the principal hotels of Paris.

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We have on hand a few copies of the illustrated pamphlet, "THE MCALL MISSION AND ITS WORKERS." The price has been reduced to 35 cents per copy, postpaid.

The four-paged tracts, "THE NEEDS OF FRANCE," and "A POPULAR MISSION;" also "SOCIÉTÉS FRATERNELLES," by Rev. R. Saillens, a four-paged tract, and the following eight-paged tracts, all recently published, viz:

"LETTER FROM BISHOP WHIPPLE," "THREE YEARS' RETROSPECT," by Rev. A. F. Beard, D.D. "SOME RESULTS OF THE MCALL MISSION," by Rev. R. Saillens, and "FRENCH CHILDREN'S APPEAL TO THE CHILDREN AND YOUNG PEOPLE OF CHRISTIAN AMERICA," by Rev. R. W. McAll, a most interesting letter reprinted from the RECORD of January, 1886, designed for circulation in Sunday and day-schools.

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Also, "LETTER FROM REV. R. SAILLENS," a new publication of eight pages, giving the latest account of the condition of the Mission.

Each of the above may be had for 35 cents per one hundred copies, postpaid.

"FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY," by Mrs. Louise Seymour Houghton, a pamphlet of fifteen pages, with cover, price, six cents per copy, postpaid.

"WHAT FRANCE THINKS OF THE McALL MISSION," a pamphlet of twenty-four pages, with cover, containing articles by Mons. E. de Pressensé, Pasteur Theodore Monod, Pasteur Eugéne Bersier, and other French contributors, and an editorial by Mrs. Houghton, price, six cents per copy, postpaid.

Orders for literature should be sent to Mrs. William Bucknell, Corresponding Secretary, 1631 Walnut Street, Philadelphia, Penn., until June 1st; after that date address Chestnut Hill, Philadelphia, Penn.

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#### THE FINANCIAL SITUATION.

We learn from a recent notice in *L'Eglise Libre* that the financial condition of the Mission is more encouraging. The knowledge that so noble and useful a work was not being adequately sustained has moved many hearts to come up to its aid. About 30,000 francs, according to this authority, have been received toward covering the deficiency, and it is hoped that the Sale, of which mention has before been made, which will probably take place in May, will go a long way toward making good the remaining deficit—about 20,000 francs. "It is really touching," says *L'Eglise Libre* "to see how popular the idea of this

sale has become among the attendants of the Salles. Several poor women have already brought their offerings, not in money, but in articles carefully made by themselves."

This effort on the part of those who have received benefit from the Mission is one more testimony among many, to the depth and efficacy of the Mission work.

While we may be permitted to rejoice that the deficiency in last year's budget is in a fair way to be met, let us remember that if the work is not to be restricted there is still a call upon us for greater liberality. In a circular letter recently issued by the Committee of the McAll Mission it was announced that several Stations would be suppressed during the coming year, in order to avoid the recurrence of the present embarrassment. Such a step, however necessary, is deeply to be deplored. Will not the Auxiliaries of the American McAll Association endeavor by increased contributions to insure that the work in France shall at least continue to fill its former limits? It is surely the earnest desire of every American friend of the Mission that it should far overpass any boundary it has hitherto known.

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#### MEETINGS FOR THE BLIND.

There are 2000 poor blind in Paris. Weekly meetings for them are held in Salles Yulee and Brooklyn. The latest spiritual result is the conversion of a young man of good education and some knowledge of music. A few minutes at odd times were devoted to teaching him, and he now knows 198 of our *Cantiques Populaires*, and frequently plays the organ at our evening meetings. His fair face beams with happiness. He brings other young men to the meetings. The Gospel has literally brought light into his darkened life.

THE SOLE ALTERNATIVE FOR FRANCE—THE GOSPEL  
OR RUIN.

[From "A cry from the Land of Voltaire and Calvin."]

Awake, privileged Christians of Britain and America, to the alternative which hastens towards decision in the sister country! Shall France be deluged with deadly evil, or will you arise and flood it with the Gospel? Shall Voltaire's dark prophecy (at a later date, indeed, than his blasphemous presumption assigned) be terribly fulfilled, or shall the prevalence of a system higher, purer, heaven-born, which he never comprehended, demonstrate that "the weakness of God is stronger than men?" There is no possible future for the nation but the one or the other of these.

"Leave the Romanist populations undisturbed rather than lead them to break with the Church of their forefathers and so hazard their drifting away from all religious belief." Frequent as this lulling cry is in some circles at present, nothing could be more mistaken. No impartial observer can fail to discern that the hold of papal superstition on the convictions of the masses throughout the European continent is essentially on the wane and must ere long completely fall. We gladly recognize the fact that within the Romish pale are to be found many honest and truly devout hearts. But Romanism, as a system, is utterly incompetent to cope with the anti-religious forces which are abroad. The emissaries of darkness are busy on every hand. Infidelity is being sown broadcast by means of political harangues, scientific lectures (so called), Nihilist newspapers, and a whole mass of literature arrayed against the Bible and its Divine Author. And this relentless crusade goes hand in hand with the sweeping tide of worldliness and immorality which boldly show themselves in these days, aiming at the very foundations of

human society. Superstition, hierarchy, pretended miracles, instead of stemming this double tide of ruin give to it but freer course, by presenting religion under distortions from which intelligent thought can but revolt. The issue must be pronounced as certain, the handwriting on the wall in characters of fire announces the impending doom, the unerring "balances" must "find wanting" the godless and degraded mass, unless the Redeemer of mankind, the riches of forgiving love, be displayed before the people, unless those who would save a nation from destruction haste to the rescue, and now that "the enemy is coming in like a flood" invoke, by consecrated effort and prevailing prayer, "the Spirit of the Lord" to "lift up against him" the all-victorious "standard."

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Here and there we find, even among those devotedly attached to Romanism, intelligent observers who deeply feel the need of bringing the "heart discerning Word of God" out of its long concealment. A gentleman, high in the legal profession in Paris, on occasion of arranging recently the deed of a Mission hall inquired from me as to our purpose in opening it. On receiving my reply, he said, with heart-felt emphasis, "Sir, do all in your power to persuade my fellow-countrymen to READ THE BIBLE. If you can induce them to do that, you will bring to France the only power which can save us from decadence and ruin." After attending the opening meeting in that hall, this notary sought me out and grasping both my hands in the characteristic French manner, said, "I, a Roman Catholic, desire to assure you of my entire sympathy, my fervent wish for your success." Such a testimony coming from such a source, may well encourage Christians to redouble their efforts to diffuse through the land the bread of eternal life.



There are many scattered through the French nation who are already conscious, more or less distinctly, of a deep want of the inner nature, which cannot be satisfied until the tempest-tossed soul has found the haven of the Divine Father's love. And wherever this is so, the way is prepared for the pure teachings of Christ. These emphatically are the people to whom we are sent. They may be described as WAITING FOR US—for you, Christians of more favored lands. Each of these reiterates the cry, "Come over and help us." From among those of them to whom our too limited workings can reach, we are, from time to time, permitted to rejoice over new trophies of grace. There is not one among our hundred Stations, not the smallest or least apparently blessed, which we are not permitted hopefully to regard as the birth-place of at least some souls. And as parents are brought to Christ, their children are gladly placed in our Sabbath-schools, there to imbibe those "words of life" which, through the Holy Spirit's power, shall make them "the salt of the earth" in a coming generation.

But after fifteen years of imperfect though willing service in this sacred cause, I am constrained to make an appeal more importunate than ever to Christians of Great Britain and America to come yet more largely and generously to our help. The annual cost of our Mission-halls, containing over 15,000 sittings, along with the support of those of our workers who (unlike a few of us) have not independently the means of support, is unavoidably great. And France demands that its Christian laborers be speedily multiplied, not tenfold merely—a hundredfold! But this land needs and asks more than the devotion of money; personal devotion, that of consecrated lives is indispensable. Shall one who has some little claim to speak as a veteran in the service plead in vain for young and

voluntary recruits? I pray God to induce one and another to listen to this appeal, and consecrate his days and his all in order to strengthen our hands and those of other laborers in France in the hand-to-hand struggle to save it from irremediable ruin.

My last and most urgent word shall be a call to join with us in ceaseless prayer for a blessed revival of God's work among us, a new baptism of the Holy Ghost to rest upon us all in France. Were the obstacles in our way a thousandfold more formidable, they must fall before God's almighty Spirit; and on the other hand, the widest open door cannot be successfully entered unless through his presence and power. The fields of France may be white, but we cannot reap them in our own strength. Ask, then, that our weak faith may be quickened, that our feeble love for Christ and souls may be inflamed afresh, that we may be made what He would have us be as His witnesses. So, that, should we, or those who come after us, be privileged after a few years to narrate, for a third time, the history of this enterprise, we may not only have to speak of what our Lord seems *waiting to accomplish*, but, in view of the widening triumphs of His grace in France, to record, "WHAT HATH GOD WROUGHT!" R. W. McALL.

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LETTER FROM MONS. THEODORE LORRIAUX, PASTEUR.

[Formerly Secretary of the McAll Mission in Paris.]

77 BIS. RUE LEGENDRE, PARIS, FRANCE.

December 14, 1886.

MY DEAR LADIES:—It has been my privilege, too soon interrupted, to correspond with you about Mr. and Mrs. McAll's work in France. I loved the work before entering it, I loved it still more when I was in it, and my interest and affection increase every day when I remember what I

have witnessed and what I have the joy of witnessing day after day. Every particular in the Mission, every detail of it is a striking evidence that God Himself has sent Mr. and Mrs. McAll to start and direct it. I remember going some weeks ago to Belleville, in order to accompany a photographer to take the very spot where Mr. McAll met the man who said to him, in effect, "If you love us you must come and evangelize us." Mr. McAll had told me at what boulevard and at what number of it the scene had taken place. When I reached there I was almost stunned by a vivid remembrance of a scene of the Commune. Walking on the boulevard at that period, with my father-in-law, we met a *cortège* of men and women headed by a red flag. A woman walked up to us and told us with anger, "Take off your hats in presence of the red flag." We replied, "It is the color of blood." She said, "Yes, and rivers of it must flow. We must see the rich and powerful bathing in the stream of their own blood." And the spot where this conversation took place was only a few yards from the corner where Mr. and Mrs. McAll consecrated themselves to the evangelization of our *ouvriers*.

And when I consider the *progrès en avant*, the one hall becoming one hundred, the Provinces, the colonies themselves invaded, I bless God for the grand work.

Certainly there are in France various activities at work for the same object—several societies of evangelization that labor nobly, and that have endured persecution and other trials for the last fifty years. Yet it is certain Mr. McAll has started in France a new form of action, he has taught us the way of attracting the *ouvriers*, and of keeping them under the influence of Gospel principles. The singing! It was a true inspiration, and now in all our churches and Sunday-schools the McAll song-book is the one preferred. In the Sunday and Thursday schools thousands

of children are brought, if not all to Christ, at least near Him, and whatever may happen to these dear children they cannot forget all they have listened to with so much pleasure and eagerness. The libraries under the able administration of Madame Soltau, the dispensaries, the other meetings, the *Sociétés Fraternelles*, all are means well adapted to the progress of the whole work.

God has given to Mr. McAll amongst many eminent gifts, that of placing every man in the very best place, where he will accomplish the most. How thankful also we feel toward those numerous ladies who come to us from America and England! and what difficult and tiring work they accomplish, going in all weathers to even the most distant Stations, giving cordial welcome to all who enter, quieting every disturbance, and shedding the charm of Christian womanhood over all the service. Others are teachers in the schools, others consecrate themselves to the sick in the dispensaries, &c., &c. Some American friends have even adopted Paris as their residence, and employ their full activity and zeal for the welfare of our country. They have become our own fellow-citizens and we would if possible, show to all our American friends, in the persons of your beloved representatives here, all the affection and gratitude we feel towards you and them. But we know you look to a higher reward, that you are happy when you hear that souls have been brought to Christ, and that some dim light has penetrated in some dark region where it was still unknown. That is what the McAll Mission accomplishes every day, I might say every hour, and we bless it for all this.

There is room to explain my leaving the Mission, but in *résumé* I may say that it was exclusively to give a pastor to the church of France and with persuasion that the secretaryship of the Mission could be performed by a layman.

Yours very sincerely, TH. LORRIAUX, *Pasteur.*

## THE DISPENSARIES.

[As is already well known to our readers, free dispensaries have been established in two of the MeAll Stations in Paris, Gare d'Ivry, and Les Ternes. From the Paris Record of January, we extract some account of these.]

Many of the cases which come to us demand more care and attention than can be obtained at a dispensary, and yet they will not go to a hospital, through the dread which that establishment generally inspires in the breast of the French poor. No wonder, for in some of the surgical wards, the surgeons are parsimonious in giving chloroform, and a good deal of avoidable pain is inflicted. Consequently, those who of necessity must enter a hospital, will sometimes wait at home until they are in a hopeless condition; they then enter to die, and by increasing the rate of mortality in that institution, they help further to give it a bad name. Although in most instances we can scarcely hope to do permanent good to such cases, yet we have no heart to refuse them any relief which it is in our power to give, and we hope that whilst they wait in our halls, a message from God's Word, or from the lips of His servants, will reach them ere it be too late.

## GARE D'IVRY.

We have been fortunate in securing the services of an experienced Bible nurse (M<sup>d</sup>le. Wagner), who both helps at the dispensary and visits the sick at their homes. Through her instrumentality and that of M<sup>d</sup>e. Dalencourt, the devoted Christian lady, who, for many years past, has been laboring with much success amongst the poor of Paris, a blind couple, patients of our dispensary, who had been living in illegitimate wedlock, were legally married and their children baptised by the pastor of Ivry. The ceremony took place in the hall of the dispensary, where a frugal repast provided by M<sup>d</sup>e. Dalencourt was served, to which were invited all the blind people who

attend the meetings of the McAll Mission at Ivry. We have another couple (the husband alone is blind), who will be legally married in the same way, as soon as their papers are *en règle*.

A woman who had been living with the husband of another woman became convinced of sin at the dispensary, and resolved to abandon her sinful life. She resisted every persuasion to return to her former state, and although she was more than once beaten by the man, and had many a day of hunger and privation, yet she remained firm. At the end of two months' trial she was offered a refuge in the home of a pious old couple living in another quarter of Paris. Now she professes to have found forgiveness and peace, and clothed and in her right mind she is endeavoring to gain an honest livelihood, and is a regular attendant at the evening meetings held in the Grenelle Hall.

One morning, this autumn, as soon as we reached the dispensary, we were sent for by a dying woman, who expressed the wish that the doctor should come and tell her more about the other world, into which she was about to enter. We went and found a comparatively young woman in the last stage of consumption, and apparently having but a few hours more to live. As we spoke of the forgiveness of sins through faith in Christ, and of the certainty of the forgiven sinner's admission into heaven, the poor woman fixed her eyes on us and listened attentively. We prayed with her whilst her mother and other friends, who were in the room, stood near the bed. She died a few hours after, and we heard the next day that our visit had greatly soothed her, and had made a deep impression, not only on the mother, who was a notorious character, but also on the whole neighborhood. It was the first time a doctor had been seen at Ivry, kneeling in prayer at the

bedside of the dying. Since then we have had several applications from men and women who wish either to enter the Protestant church, or to send their children to a Protestant school.

## TERNES.

Although at the Ternes dispensary the average attendance is not so high as at Ivry, yet most of the cases are of a more serious character. Half of them come from a distance, from Levallois, Grenelle, Puteaux, and Pantin. This district not being so poor as that of Ivry, we have fewer patients suffering from diseases brought on by privation and bad hygiene, but occasionally a "*petit bourgeois*," with some serious complaint, and impoverished by long illness and chemist's bills, begs to be treated at the dispensary rather than carry out the parish doctor's order to enter a hospital.

The patients are always grateful for whatever is done for them, and many of them find their way back to the evening meeting, the attendance at which has been on the increase ever since the dispensary has been opened. Indeed, fully a fifth of those present had never attended a Protestant meeting before they came to the dispensary to be treated. We successfully performed, this summer, two operations, one upon a young boy at Grenelle and the other upon a young woman at Pantin. The boy was sent to regain strength in the country with half-a-dozen more of our young patients, under the paternal care of Pastor and Mme. Lorriaux, who, every summer, take a number of poor boys and girls out of town with them to rustiate for three or four weeks.

The Samaritan or Medical Relief Fund, which enabled us to meet part of the travelling and boarding expenses of these waifs, has been a great boon, for we have therefrom also provided meat and other comforts for the sick and the dying, and milk for some poor little babies who would

otherwise have died from starvation. But the contributions to this fund were too small to allow us to do anything else than afford relief to a few of the most pressing cases.

As in connection with Ivry, so also with the Ternes Dispensary we have some interesting incidents to record:— One morning a woman about five and thirty came to the dispensary for a tonic. After a short conversation one could distinguish that she had seen better days, though now she was evidently in great poverty. We found out, upon inquiry, that she was a countess, a descendant of a Huguenot family who had emigrated to America after the Revocation of the Edict of Nantes. She and her husband and family had returned last year to Paris, and were living in a modest "*appartement*" in the vicinity of our dispensary, when eight months ago, one day the husband did not return home as usual from his work. He has never been heard of since; the police have searched in vain for him all over Paris. He was such a loving husband and father, that it is not considered likely that he has abandoned his family. His wife believes he has been murdered, since murders are so common in France. By sewing and painting she is endeavoring to gain the daily bread for her five young children. We have personally investigated this case and found the details related above to be true.

Another interesting family is that of a man, who, though still in the vigor of life, is totally blind. His wife is obliged, although she is an invalid, to work as concierge to gain their livelihood. The man was brought up in a Jesuit College for the priesthood, but he became disgusted with their teachings, and left the church of Rome, and had become almost a materialist, when he was first led to our dispensary. Tears often now trickle from his sightless eyes, as he hears of the Saviour's love, and he, his wife, and child have asked to be taught more of the things that



concern their salvation, and have expressed the desire of joining the Protestant church.

The last case I shall mention is that of a cabman's young wife who came to us in the last stage of consumption. As she was too ill to return to the dispensary, I went to see her daily until she died. Some of the ladies of the Mission went to her and read the Scriptures and explained the way of salvation; and we believe she had grasped the truth when the Roman Catholic Sisters of Mercy came to nurse her. We hardly ever thereafter found her alone. The sisters surrounded her bed with images, rosaries, crosses and crucifix to drive away the heresy with which they believed she was infected. However, two days before her death, whilst she was alone with her husband, we had once more the opportunity of telling her over again the old story of Jesus and his love, and of forgiveness of sins through his atoning blood alone. As the husband stood leaning over the bedstead and listening attentively, the poor woman drew her pillow closer and closer to us, and with eager eyes and panting breath drank in every word we said. Just when we had finished, the Sister of Mercy came in, but the Spirit of Grace in that solemn half-hour, we believe, had done his work in the heart of the dying girl. During the forty-eight hours that followed she rested calmly and peacefully, awaiting death without fear, and on being asked whether she trusted and loved the Saviour, she answered in the affirmative. She passed away on a Friday, and on the Sunday afternoon just before the funeral left the house, Baroness Cloquet, who by her kind generosity has so often ministered to the wants of the sick and the dying, came and deposited a wreath of lovely flowers upon the coffin in token of sympathy with the bereaved friends of the departed.

D. E. ANDERSON.

## A TEA-MEETING AT SALLE YULEE.

[Rev. Dr. Twombly is an American clergyman from Charlestown, Mass., he sends the following letter while visiting the Mission in Paris.]

PARIS, December 18, 1886.

By the kind invitation of Rev. Mr. McAll, Mrs. Twombly and myself visited Salle Yulee (Florida) on Thursday evening last. After a ride of an hour on the circular steam railway of Paris, we picked our way through a desolate and poor quarter of the city in the rain to the place where the *soirée familière* was held. Entering by an archway we found in the court or yard the structure, which was a "coffee saloon" of the Exposition. It was crowded with people, so that we passed in by the rear, through the dispensary or kitchen, where the savory tea was over the little oil stove in preparation for the eager crowd.

And such a queer crowd as it was; men, women and children to the number of three hundred or more, all of the poorest condition, mothers nursing their infants, men with heavy eyelids and bushy heads, in blouses and tattered clothing; now and then a woman with a good face, and plenty of young people with bright eyes. The invitation had been general and the response was overwhelming. More came than could be accommodated. They were packed in, sitting and standing, like sardines in a box; but all as orderly and in as good humor as ladies and gentlemen in a parlor. Great baskets of bread and common cakes were carried about and eagerly received, especially the cakes. Cups were taken by eager hands, and the fragrant tea seemed like a real treat to young and old.

The eyes of all greeted the good Mr. McAll with smiles when he arose and gave out the hymn. Then the singing! it was as good as a home prayer meeting, and showed that some of the audience had been trained in the good old

tunes sung in America. A pastor from one of the French churches (Protestant) made good use of the occasion, and taking as his theme the "Bread from Heaven" held his motley audience for ten minutes by his urgent appeal. It was a good way to reach the hearts of these poor people, by first showing them the kindness of a material feast.

Possibly this Mission was the first and only Christian approach made to many assembled in that hall. Few, if any, had ever received genuine kindness, accompanied by substantial tokens of good will, till by this agency religion was made an act of grace and friendliness. Mr. and Mrs. McAll are a benediction, especially to such people, whenever they appear among them. Mrs. McAll's gift in music never fails to enlist the sympathetic attention of this class of the Parisians, and, as representatives, to the forsaken, of Christ's gospel, both of these good people are known throughout the length and breadth of the city. May they long live to continue the good work. Imagine the venerable leader of this Mission, braving all weathers, and appearing in the midst of a crowd of "*ouvriers*" to say such words of gentleness as they seldom, if ever, hear, and to speak of the faith of which he is to them almost the only living illustration. Protestant Christianity is thus placed before them as a life of self-sacrifice for others. They see it means love and love only. All is given without money and without price, and could the friends who furnish the means realize the scene of Thursday evening they would say (as we did) that life in Paris is worth living only as we can be engaged in such a work as this.

As oases in the spiritual desert of this gay city, with its extremes of riches and poverty, the McAll halls are a memorial of Him who said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

A. S. TWOMBLY.

## THE WORK AT ST. ETIENNE.

[Dr. Hastings Burroughs has charge of the medical dispensary and Mission services at St. Etienne, France. He sends through Mr. Newell the following account of the work. The ladies of St. Louis have adopted Dr. Burroughs' support as their special work.]

46 RUE ST. LOUIS, ST. ETIENNE (LOIRE).

14 December, 1886.

DEAR MR. NEWELL:—You have been so kind as to offer to transmit my expressions of gratitude to the ladies of the McAll Association of St. Louis, and I am sure you would like also a few details of the work at St. Etienne, which is not one of the least encouraging of the branches of the noble Mission of Mr. McAll. It is now nearly six years that I have been entrusted with this Mission, and, although I feel unworthy of the position, God has been pleased to bless my efforts to His honor and glory. St. Etienne is a town in which the inhabitants (I mean the artisan class), are ready to listen to the Gospel, when not threatened by the priests, and are fond, as elsewhere, of drawing contrasts to the religion in which they have been brought up. Our three halls are opened every night for Gospel meetings and, as soon as friends will permit, I shall open a fourth in a populous but neglected quarter. We thank God that we have had striking and solid conversions. It is quite refreshing to see all the converted and the “almost persuaded” assemble every Friday night at our central hall for special prayer and appeal. I set apart that night two years ago and since then many souls have been brought to the Lord and their affection (as is quite natural) for that meeting is very great. We feel the presence of the Lord there exceedingly and we separate each evening with the conviction that we have received a special blessing. This meeting is the best attended of all, from fifty to one hundred being present according to the weather, and many do not reach their homes before eleven o'clock.

Last Friday four stood up to be prayed for, two of whom deserve a special notice. The first is a man who is a striking example of the "good ground," representing a man with an honest and a good heart. He is a "proprietor" some distance outside the town. He was visited by a friend of his who told him and his wife of all she had heard at our meetings (she is converted), and invited them to come. His wife, who is crippled with rheumatism, said that she would come and sleep in town, as it would be too late for her to return alone. She came and her heart was touched, and on her return she told her husband that all their friend said to them was quite true. The next time they both came and I went out to see them. I found the wife only, as her husband had gone off to a fair, but she told him to be home in good time so that they might be able to go to the meeting that night. She was full of joy and prayed with me. She subsequently gave her testimony publicly at the hall, and her husband has now been led to the Lord.

The second was a woman who had led a very bad life. I came to know her through the dispensary and invited her to the meetings. She came constantly for some time, and seemed weighed down under the burden of her sins, but gave no sign of anything more than conviction. I lost sight of her for several months, and at last she returned. I questioned her as to what had become of her, and she told me that she had been keeping house for a relative of her's whose wife had died. This man forbade her to go to the meetings, and for a long time she yielded. But she was always thinking of the meetings, the singing, and the joy she could read in the faces of many. She could endure it at last no longer and left him in order to be free. A short time ago I visited her and she told me with tears in her eyes that she had been praying that

God might send her some one who would show her plainly that she was forgiven. She had not slept for a full week, crying over her misspent life. After a comforting conversation with her we prayed, and her whole cry was "Oh! for more faith." She is now resting on the Saviour's atonement.

Two young men who had been leading very dissolute lives are now colporteurs of God's Holy Word. Other cases not less interesting I might mention, but space will not allow it. My Free Dispensary has fully maintained its reputation. Patients come to it from ten miles around, and each new patient carries off a copy of the Scriptures, so that the Word of Light is now in many homes. A night asylum for the footsore and weary has grown up as an offshoot of the work during the year. The establishment contains thirty faultlessly clean beds, and each night the poor, bedless traveller is received. A good soup is given him before he turns in, having had a good wash previously, and the same before he leaves the establishment in the morning. The idea of this lodging was suggested to me by the sight of so many homeless but honest wayfarers. I made an appeal to the public, and the Lord was pleased to cause it to be responded to generously, and since the month of May the asylum has been in full working order. Lately I have been obliged to put it into the hands of a Committee composed of the most respectable inhabitants of the town. Our friend, Captain Coleman, the American Consul, is one of the Committee. "I was a stranger, and ye took me in." Not unto us, O Lord, but unto thy name give the glory.

Yours very sincerely,

HASTINGS BURROUGHS.

A GLIMPSE INTO A MOTHERS' MEETING.

28 VILLA MOLITOR, AUTEUIL-PARIS.  
February 8, 1887.

MY DEAR FRIENDS:—There is one service in Paris to which I seldom go but I think of you, and often as I sit at the organ, or listen to M. Clouet and Mr. Newell as they speak to the people of the good news of the Gospel, there comes before me a vision. I peep in the homes here and there where I have been made welcome, and I see the faces of many of the friends who are giving us the wherewithal to do this work, and I dream I am there. But suddenly a hymn will be given out, and I am called back from across the sea, or some children will begin to whisper and I must go to the far-off corner of the hall to look after them, as Miss Hindsdale at the door cannot possibly attend to the children.

You who have been with us know that it is a very long room. Do you remember one of its peculiarities? A little more than midway the length of the room is a skylight, very large and round, and rising in the center, giving it very much the shape of a dome. This, which seemed to me at first a serious disadvantage, has proved to be a great comfort. The glass is covered outside with a wire network, so protecting it as well as possible from breakage. Inside, it is painted white and the bars supporting are red, and so it gives a very pretty effect.

Every Wednesday afternoon at 1.30, under this dome, sits a group of women that I am sure you would be interested in and soon come to love as I do, could you meet them week after week. The weather for a few weeks has been severely cold for France, for a few days skating. This has meant much of suffering and pain for many. We have had a good fire in the hall, and as the women have come in, many of them have slipped off their wooden shoes

and the stove has been surrounded by feet encased in blue stockings. As they grow warm and comfortable, they grow chatty, and are soon sociably arranging themselves into an attractive circle and taking out their work. Just near the stove sit two sisters, one with a baby asleep on her knee and another child toddling round about three years old. As she came in we all exclaimed over the new baby, which was only thirteen days old, and this was the first time it had ever been out. We felt quite complimented that the first visit of this child should be paid to the Mothers' Meeting of the McAll Mission. The other sister has also her youngest child with her. We are especially interested in these two women. They are Catholic and say so frankly, but they come regularly to our meetings and listen earnestly to our lessons from the Bible, and certainly are giving heed to what they hear. They said to me lately, "We can't come often to the evening meeting on account of the children, but we are coming sometimes and are going to bring our husbands." And they did, and you may be sure we were most careful to take them by the hand and assure them of our pleasure in welcoming them.

Just there by the wall sit two women, one in middle life, the other her mother, very old and bent over. Their clothes are not ragged, quite the contrary, but they are dirty. They look cross, and they are cross. Oh, how I have worried over that couple. The old mother seemed quite pleasant, but the daughter has always put in her word of faultfinding or something disagreeable about somebody. And yet, always coming with the others, when they went out, to thank us for the pleasant afternoon, and what was more, insisting upon kissing me. This last was rather hard to take. I confess I did not count in the bond kissing these dirty people, though I do love them very much.



Well, the months and years have gone on and what have we gained with these? They look just as cross as ever. But that old mother is thoroughly, wholly converted. She is a most devoted Christian. The house is clean, and by careful saving and constant labor, more than comfortable. The husband and the little boy are well dressed and constant attendants upon all our evening services, and every night before retiring the Bible is read aloud in that home. I don't mind how cross she looks now, and it is a long time since she has said anything disagreeable to me.

Just here sits a very large woman, neat as a pin, but without much of the French jauntiness about her. Still, look at her well and you will see the expression of her face is good, and as she stoops now and then to kiss the child asleep on her knee, you feel she is happy. But what a history is hers! The child is her little nephew, whose mother is dead, and to help her brother, the father of the child, she has taken it to care for. The name is peculiar, Mme. Dame, but her husband has deserted her, and hers has been a life of sorest trial. Occasionally, you will see her in a snowy white cap at our evening meetings, but not often. Do you ask who the young man is who comes with her? It is the son of the woman who has enticed away Mme. Dame's husband. Is not this Christ-like? Bringing where he may get good, the son of her who has caused so much sorrow. Mme. Dame is a devoted Christian.

Then there is the little deformed woman, with such a sweet face, who sang so sweetly when the hymn was given out, dear Mme. Conté. How we love her and how she has to struggle on! "Foes without and fightings within" is certainly her case. Her husband has been ill for a long time and could not work, and so the rent was behind and could not be paid. Then began absolute persecution by

those around her. "There goes the Protestant," one and another would say, as she passed. "She causes much trouble to M. le Curé, and she does not pay her rent. Such are the Protestants." There is a certain distribution of bread by the sisters. This they denied to her because she was a Protestant. Still she stands firm. With all this she is troubled with a quick, violent temper that just takes her unawares and turns her topsy-turvy. Then how sweetly she comes round and sees her mistake and is so sorry and tries to do better. And she does do better. Only a few days since I was talking to our Bible-woman, Mme. Jenny, and she said, "Oh, Mme. Conté has grown so much and is changing so greatly." Mme. Conté is often at our evening meetings.

But how do you like these women of your meeting, dear friends? I have not taken one save Mme. Conté from the evening meeting. They owe to the Mothers' Meeting the good they have received. I fear I am wearying you, but I cannot close without asking you to shake hands with two dear old saints, Mme. Buson, nearly ninety, and Mme. Maice. They are both feeble this winter, and we fear they may not last through, and had not the special gift from a friend helped them, they must have suffered. But they are so happy, so peaceful, so trustful, and I don't know what Mr. Newell will do when Mme. Buson dies and goes to heaven, and sits no more in front of him, so near he can almost take her hand, and keeps her head bowing and bowing, and says yes, yes, all through the service. But one of our rules is not to keep the women too long. I fear I have overstepped the bounds in this very lengthy letter.

Yours devotedly,

HELEN P. NEWELL.

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AN INCIDENT OF THE WORK.

BY REV. S. R. BROWN.

In one of our Paris Stations a young woman was observed who was nicely dressed for a Parisian *ouvrière*, and who was most attentive to the things that were spoken. Seeking an opportunity to talk with her I found her a devout Roman Catholic, but disappointed, and as a last resort, she had come to the meeting for advice.

She had completed a "Neuvaine" at the privileged altars of Notre Dame des Victoires, without any result. "What is a 'Neuvaine?'" I inquired, and the answer given was a small book of directions. A *Neuvaine* is nine days of prayers offered fasting at a special church, with a candle burned each morning at the altar.

A Testament was given her, with several tracts. She continued to attend the meetings.

One day, stepping down from the platform, I asked her, "Have you found?" "Oh, no!" was the answer. "I have been seeking three months and have not found." They that seek Me shall find," was the word given to her.

The next Sunday after the meeting had commenced, she came forward to a front row of chairs, and I saw at once that a change had come, the sparkling eyes, the radiant face, were outward and visible signs of an inward and spiritual grace. So, after the meeting I said, "All is well!" and she answered in the words of Scripture, "I have found rest." "Now then, tell me how it happened?" "Well I went home and I did ask, and I received, and then I just believed altogether. But won't you come and see me?"

I went, and found her in a quaint attic in what was once the Hotel of the Prince de Condé, the old Huguenot chief; now the granaries are converted into lodgings.

"I am so glad to see you, for I have been crying," was her salutation.

“Why are you sad?” I asked.

“Oh, my sister has turned against me, and my brother-in-law says such horrible things against God, it makes me suffer. They are so unkind because I have become a Christian.”

“Then you are a Christian?”

“Oh, I am not the same person, ou. another.” How very remarkable is the coincidence of the experience of these new converts with the declarations of Scripture, and yet they know not the phrases of the New Testament, “Not the same person, but another;” “Old things have passed away, all things have become new;” “A new creature.”

So we bowed our knees and gave thanks to God for what he had done for her, and then we interceded for her mother and brother, and for a person whom she is trying to bring to the meetings. For she too has joined the army and become a soldier, to use other arms than those employed by the Prince de Condé and the martyred Coligny. She showed me the weapons of her warfare. First, a bundle of tracts received at the Salle and now lent to her neighbors; small arms in which she has great faith. Second, a Bible and a New Testament: the sword of the Spirit. And another weapon, called All Prayer, which she asked me to wield in her room for an unknown person. She is starting on a campaign soon to see her mother, and already she is sure of victory.

We came down the stairs of the old hotel, tarried a moment in the quadrilateral court-yard, from whence armed men had often gone forth to battle for religious liberty and to die. Times are changed, and the quiet, unpretending work done and doing, by such agencies as the McAll Mission, soldiers like Mlle. Dupont going forth with tracts, with the New Testament, with prayer and faith, is destined to do for France more than the armies of Condé and others of the 15th century.

## APPEAL TO FRENCH PROTESTANTS.

The proposal of the Protestant ladies of France to hold a Fair in aid of the McAll Mission was mentioned in the January RECORD. An appeal to contribute to this enterprise has been widely circulated in France. After a brief account of the McAll work, and a reference to a Fair which was held in 1883, the following reasons are given :

“The ladies undersigned desire, first of all, to repay a debt of gratitude which our churches and our country owe to Mr. McAll. If, to-day, the gospel is preached to the poor as it was not fifteen years ago, if in halls of meeting in Paris and many other cities, large numbers of men, women and children, chiefly of the humbler classes, are found, who never weary of coming, day after day, to hear of Jesus Christ, and of the love of God, if many lives have been changed and many souls brought out of darkness into light, if our churches have once more become missionary churches, we owe it to the enterprising courage and indefatigable perseverance of Mr. McAll. We feel the necessity of telling him this, and of showing our gratitude to him for it.

“In the second place, we wish to prove to our foreign friends, and especially to those ladies of England and the United States who are occupying themselves with so much love and devotion in arousing and maintaining the interest of their fellow citizens in the McAll Mission, that the Christian ladies of France appreciate their generous self-sacrifice, and esteem themselves happy to follow their example.

“We have adopted the plan of a Fair or Sale in spite of the criticisms which are often made of such enterprises, because no better way is known to us of realizing a considerable amount, and of availing ourselves of the good will of a large number of persons of varying degrees of fortune. A poor servant who had heard of the proposed Sale, recently sent to Mme. Keller a pair of vases which she wished to contribute to it, accompanying the gift with

a touching letter in which she speaks of the good which 'Mr. McAll's Meetings' have done her, and expresses the hope that all Protestant servants will do something toward the work.

"We invite the co-operation of directresses of the Mothers' Meetings and Young Women's Meetings which are carried on in many of the McAll Stations. In several of them, as we know, work has been already undertaken. It is our wish to have a department of ready-made garments, of which the sewing shall have been gratuitously done in these meetings, as the contribution of a large number who have received benefit from the Mission.

"It is proposed that the Fair shall be held during the first two weeks of May. This is a time when many strangers visit Paris, and we hope to find purchasers among them. But we do not rely solely upon such. We desire to put on sale articles which shall be of general use. By the side of objects of art, fancy articles, articles of luxury, and the delicate handiwork of ladies of leisure and accomplishments, we propose to reserve the larger space upon our counters for articles of daily household use, such as tea, coffee, chocolate, preserves, dried fruits, cotton, silk and woolen fabrics, etc., etc. We intend that all these goods shall be of the best quality, and they will be sold at prices differing little from those of the retail shops of Paris."

The appeal then solicits the co-operation of friends of the McAll Mission in France, and urges them to form Auxiliary Committees. All communications and gifts are to be addressed to Mme. J. J. Keller, 4 Rue de Chevreuse, Paris.

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#### FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise, and bequeath to the American McAll Association, the sum of \_\_\_\_\_ dollars.

#### FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

## AMERICAN McALL ASSOCIATION.

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*Term expires 1887.*

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*Term expires 1889.*

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RECEIPTS OF THE AMERICAN McALL ASSOCIATION  
FROM AUXILIARIES AND CHURCHES,

FROM DECEMBER 15, 1886, TO MARCH 15, 1887.

MAINE, \$149.87.

Bath, Mem. gift from a daughter	\$5 00
Bath, Rev. John O. Fiske, D.D.	5 00
Oakland, Baptist Ch.	5 00
Portland, Chestnut St. M. E. Ch.	12 00
" Free Baptist Ch.	5 18
" St. Stephens P. E. Ch.	7 94
" Sec. Cong. Ch. Y. P. So. of Ch. Endeavor	5 00
" State St. Cong. Ch.	82 00
" Williston Cong. Ch.	22 75

MASSACHUSETTS, \$1452.17.

Andover S. S., per D. Y. Com- stock, Supt.	\$25 00
Boston Auxiliary	633 00
Charlestown, First Bap. Ch.	12 00
Easthampton Auxiliary	20 00
Haverhill, "Friends"	83 52
Holyoke, Second Cong. Ch.	36 03
Medford, McCollom Miss. Circle	30 00
North Amherst, Mrs. H. Stearns	1 00
Pittsfield Auxiliary	100 00
Salem Auxiliary	60 00
Springfield Auxiliary	74 40
Westfield, First Cong. Ch.	45 00
" "Friends"	5 50
" Second Cong. Ch.	17 22
Whitinsville, John R. Thurston	5 00
Winchester Auxiliary	104 50
Worcester Auxiliary	200 00

CONNECTICUT, \$1213.47.

Hartford, A Friend	\$10 00
" Asylum Hill Cong. Ch.	143 28
" First Cong. Ch. S. S.	11 00
" Pearl St. Cong. Ch. S. S.	15 00
Meriden Auxiliary	30 00
New Britain Auxiliary	25 00
New Haven Auxiliary	787 50
New London Auxiliary	27 00
Norfolk Auxiliary	18 00
Norwich Auxiliary	64 96
" "Friends"	12 00
Winsted Auxiliary	44 73
Windsor Locks Auxiliary	25 00

NEW YORK, \$4214.84.

Albany Auxiliary	\$50 00
" First Methodist Ch.	15 00
" Rev. A. J. Church	1 00

SPECIAL FUND (Collected by Mrs. Mariné J. Chase).

Previously acknowledged	\$237 33
M. B. H., Newark, N. J.	75
Philadelphia Auxiliary	117 65
New Brunswick Auxiliary	157 00
Waterbury Auxiliary	102 00
E. D., Philadelphia	5 00
"A Friend," Aiken, S. C.	20 00

Brooklyn Auxiliary	\$440 00
Buffalo Auxiliary	94 71
Hempstead, L. I., Mrs. S. M. Norris	10 00
New York Auxiliary	3309 88
New York, A Friend	50 00
" " Mrs. G. G. Wheelock	10 00
Olean Auxiliary	18 00
Piermont, Ref. Ch. S. S.	25 00
Syracuse Auxiliary	78 25
Troy Auxiliary	98 00
Utica Auxiliary	15 00

NEW JERSEY, \$1164.25.

Morristown Auxiliary	\$210 00
Morristown, Two Friends	350 00
Newark, A Friend	2 00
Newark Auxiliary	450 00
Plainfield Auxiliary	152 25

PENNSYLVANIA, \$4235.43.

Chester Auxiliary	\$150 00
Doylestown, First Pres. Ch. S. S.	34 32
Ogontz, Young Ladies' Club	40 00
Oxford, First Pres. Ch.	87 00
Philadelphia Auxiliary,	3880 00
" Mr. W. H. R. Corlies	25 00
" Prof. Jas. C. Booth	5 00
Williamsport Auxiliary	14 11

MARYLAND, \$527.00

Baltimore Auxiliary	\$525 00
Frederick, Mrs. S. R. Bonsall	1 00
" Miss Fannie L. Trail	1 00

DISTRICT OF COLUMBIA, \$366.25.

Washington Auxiliary	\$366 25
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NORTH CAROLINA, \$1.00.

Kittrell, Mrs. H. S. Bates	\$1 00
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OHIO, \$5.00.

Columbus, Mrs. M. S. Bates	\$5 00
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KENTUCKY, \$209.00.

Louisville Auxiliary	\$208 00
" Mrs. E. H. Mansell	1 00

INDIANA, \$21.00

Indiana Auxiliary	\$21 00
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ILLINOIS, \$80.00.

Chicago Auxiliary	\$80 00
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MISSOURI, \$50.00.

St. Louis Auxiliary	\$50 00
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Newark Auxiliary	\$100 00
New Haven Auxiliary	10 00
Mrs. George H. Quincy, Boston	10 00
Boston Auxiliary	200 00
New York Auxiliary	500 00

\$1459 73